

593 and there is no rift in the family. However, others, who are
 837 the exceptions rather than the rule, instead of taking the
tsera fight the wife's lover. There is the same difference in
 the woman's attitude toward her husband's mistresses.
 Usually she acquiesces and there is no fuss. But an occasional
 woman fights another one who has been her husband's
 mistress. There are even different attitudes in the same
 individual. One woman told me that sometimes her husband
 is cross if she has a lover, and at other times he does not
 mind. The latter is his more usual attitude. If he is aware of
 the lover and is cross, the lover pays the *tsera* directly to him;
 at other times the lover gives it to the woman.

593 Jealousy thus exists, even though extra-marital relation-
 837 ships are sanctioned by social custom. I witnessed several
 578 jealous fights. One was between two women. Tungat, the
 husband of Kalumat, had for some time been having
 sexual relations with Matsuk, a middle-aged widow, who
 lives in the neighbouring village of Ambwa. She was
 pregnant, and said that Tungat was the father of her child.
 Kalumat heard of it and said she was going to Ambwa
 and fight Matsuk. She went, accompanied by five other
 Lesu women, but on arriving at the village the fight turned
 out to be merely a vocal one, and Kalumat announced
 that she was through with her husband, and would give
 him up to Matsuk, from whom she demanded *tsera*. There
 was a sharp exchange of words between the two women,
 but nothing really happened other than that, and Kalumat
 continued to live with her husband.

593 Another quarrel was between my own two servants.
 578 Kuserek was jealous because her husband Sinbanimous
 158 lingers on the beach near the place where all the women are
 filling up the bamboo stems with water. When he returned
 she flew into a temper and nagged him to such an extent
 that he was forced to beat her in order to make her keep
 quiet. Another time it appeared that he was jealous on her

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account. Ladawin, an unmarried youth of the village, was much around the cook-house, and, while he paid attention to Kuserek, he also seemed to be a very good friend of Sinbanimous. All appeared harmonious until one evening, when they and many others from the village were at my house singing songs which I was recording. The evening passed quietly, but at the end of it Sinbanimous grabbed a long knife (which I had given him) and dashed after Ladawin, who ran away as fast as he could. Kuserek and several people from the village ran after the two men in pursuit. They managed to catch up to Sinbanimous and take the knife from him. He returned, went to his house, and immediately fell sound asleep. I was then told that he had gone "mad" temporarily at intervals since childhood, and that these "fits" are attributable to his dead brother's spirit entering into him. He is supposed to be unconscious of what he does on these occasions. The next morning he said that he remembered nothing except that he ran after someone, but he could not recall the pretext. He was rather embarrassed by the whole incident, and did not wish to talk about it. It would seem that there might be some jealousy of Ladawin, even though it was unconscious.¹

Another man, Lumaris, beat his wife because he was jealous and thought she was conferring favours on someone else.

Jealousy is a well-known motif in many folk-tales, as shown in the following:

Two men make love magic to get two married women. The magic is successful, and the two women and their lovers go to the bush. After a while, when the women do not return from the bush, their husbands, armed with spears, go after them. They find the wives with their lovers and kill the latter. The two women go on

¹ This attack may have been in the nature of an epileptic equivalent.

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near enough for her to see them, and she may thus become aroused. She then sits down and bends her right leg so that her heel presses against her genitalia. Even young girls of about six years may do this quite casually as they sit on the ground. The women and men talk about it freely, and there is no shame attached to it. It is a customary position for women to take, and they learn it in childhood. They never use their hands for manipulation. 839

I am not so sure of the degree to which masculine masturbation exists. I never witnessed it, and my information on the subject is of a contradictory nature and not thorough enough to be of any value.

It is known that some people like sexual intercourse more than others, but I heard of no one who indulged to such an extent that they might be considered abnormal. One married woman who was supposed to like it excessively was thought "mad." She was unable to talk, and could only make meaningless sounds, having been that way since infancy, and she was not thought to have much understanding. It was her custom to show how much she liked intercourse by putting the index finger of one hand through a circle formed by the thumb and index finger of the other hand. This method of indicating one's desires was considered to be the manner of a "mad" person. There is only one folk-tale about a woman who died from excessive intercourse. Sexual perversion scarcely exists. 833 158

LIFE HISTORIES

The following accounts are those of middle-aged and old women (unless otherwise indicated), and are concerned primarily with their sexual life. Other events of their life followed the traditional cultural pattern. 159

Nunda was born in the hamlet of Penguli, and had the